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I.—LITERARY.

MISSIONARY PASTORS.

[The annual address before the Society of Missionary Inquiry of Union Theological Seminary, by Rev. R. C. Reed, D. D.]

When I was invited to deliver the address on this occasion, I asked myself the question what, just now, in view of the present condition of our missionary work, and in view of the attitude of the church toward that work, most needs to be said? How can I use this one auspicious hour to the very best advantage? It did not take me long to answer the question. It is my deliberate conviction that the most urgent need of the church just now in prosecuting its mission work is missionary pastors. The urgent need is for men to stand in our pulpits who are saturated through and through with the missionary spirit, and who are glowing with missionary fervor. We need foreign missionaries to remain at home, to direct the religious thought and mould the religious life of God's people.

Such being my conviction, I am not here to plead for men to go abroad; I am not here to give information about foreign fields; I am here to make a plea in behalf of our Divine Master by laying on the hearts and consciences of those who are to be the pastors of our home churches the urgent and abiding duty of training Christ's disciples into sympathy with Him in the matter of evangelizing the world. Evidently the church will never occupy the right attitude towards this work until the pastors who minister to its spiritual life and who develop and direct its spiritual energies shall themselves occupy the

I CORINTHIANS 11:23.* ff.

“For I have received of the Lord Jesus that which also I delivered unto you, ‘That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he broke it, and said. Take, eat; this is my body which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped saying, This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation.”

Some of you may regard it as a work of supererrogation, my brethren, to bring before *your* minds, at any considerable length, the subject of the Lord’s Supper and the motives which should move a man to *his* table: This hallowed ordinance is one with which you have been familiar from childhood’s earliest memory. Its nature and purpose have been explained, again and again, in your hearing. The tones of honored and able teachers and pastors, as they expounded the significance of the sacred rite, have hardly ceased to ring in your ears. You may have read able treatises on the subject. Your affections are entwined around this, the solemnist rite of the whole worship of the church. You have given more reverent thought to the temper and frame of mind with which one should approach the *table* than to that with which any other part of God’s service soever, should be performed. Hence you ask, why then dwell upon this matter before us at this time?

Because, it is the bread of life to the Christian. The ordinance is so rich in truth. There is so much here for the soul to feed upon. As the preacher should always go to the Word

*This paper was prepared for a Wednesday evening exercise of worship in the Seminary Chapel. Several of those who heard it, among the students and members of the community, expressed a desire for its publication. This explains its presentation to our readers.

of God for his texts ; so he should often go to the sacraments of Baptism and the Lord's Supper as singularly rich and striking presentations of the chief features of the Gospel. He should go to them for the marrow and essence of the Gospel. And he should feel that even if the hearer has an exhaustive and reverent knowledge of them he may, nevertheless, receive great profit by having the truths which they embody passed through his mind and by allowing his affection for the triune God of our salvation to be enkindled anew by them.

Besides, while it may be supposed that some of you have an exhaustive knowledge of the meaning of the Sacraments and of the spirit with which the professed followers of the Lord should communicate ; it is by no means improbable that many others among you may be able to clarify their views of the Lord's Supper by meditation on the words of our text. Opportunity to learn is not learning. Hearing and reading of a matter is not always tantamount to understanding it. A man's moral and mental standpoint often prevents his seeing things according to the truth. Some of you whose privileges in the past have been ample may not have understood the Lord's Supper. And we may hope that, through his recent providence, God has been fitting some soul here for a better apprehending of the true nature of his ordinance ; that by the change in mental attainments ; or by the influence of a joy or sorrow in his life—something very sweet or something very bitter—whether known or unknown, that soul may have become able to learn of the Lord's Supper as never before.

Finally, there may be some here who have understood and appreciated the Lord's Supper but who have lapsed ; and who now dishonor it in their conception of it and in their regard for it. The Christians at Corinth had understood the nature of the Supper. Paul had taught them. But they fell, subsequently, to looking on it much as upon an ordinary meal. They selfishly ate, each individual, or, at most, each clique, apart. Some got nothing. Some got drunk. Far be it from us to intimate that any man here would do any thing so gross in connection with the Lord's Supper. But while your sense of propriety is too great for that, do you not sometimes as really empty the rite of all religious significance as the Corinthians did ? Do you not go through with it as an empty form because other people go through with it ? Do you not in spite

of your knowledge of the truths it is designed to set forth turn it into a farce ?

In view of the rich truths which it sets forth ; in view of the fact that some may never have understood the doctrine of the sacrament ; and in view of the fact that men are liable to allow their regard for the sacrament to become debased, we offer no apology for proposing to discuss to-night, my brethren, as presented in the Scripture read, **THE NATURE AND DESIGN OF THE LORD'S SUPPER ; AND THE MOTIVES WITH WHICH THE TABLE SHOULD BE APPROACHED.**

Our text teaches, in the first place, (1st) *That this sacrament was instituted by the Lord Jesus Christ.* Paul says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread," &c. As the head of his church Christ gave her this ordinance. It is a *positive* institution, not a *moral* one. It does not spring out of the relations we sustain to Christ as the moral code does out of the relations we sustain to God. In view of God's having created and preserved us, our relations to him are such that the moral law was obligatory upon us even before its formulation into a code, as in the ten commandments. Before there were any expressed command to love the Lord our God with our whole hearts the obligation to so love him was upon us. Before we were bidden to love our neighbors as ourselves the obligation to do so was upon us. Our relations to Christ, too, being what they are, it is right that we should frequently recall his atoning death ; that we should commune with him and with our fellow-members of his body ; and that we should reconsecrate ourselves to his service. We are under moral obligation to do this ; but to do it in the particular mode of the Lord's Supper there was no obligation prior to the command of Christ. The simple command of Christ, however, makes the obligation absolute. He is the head and king of the church. He is God incarnate. He says, "Do this in remembrance of me." Henceforth the duty is imperative upon all who love the Lord Jesus.

We can not *leave* this point without calling attention to one necessary inference from it of great practical importance, viz : Not to participate in the Lord's Supper is to show that one is in rebellion against the Lord Jesus Christ. He commands his own to observe this ordinance in remembrance of him. Not to observe it is to show either that you do not wish your-

self his ; or that you will not for other reasons commune. But either case is rebellion. If you do not wish to be his, you are of course in rebellion against him. He is, of right, your Lord. You ought to wish to be his. And if while you would be his, for some reason of your own, you voluntarily stay away from communion, you put your will into sharp, immediate and direct conflict with that of our Lord, who says, "Do this in remembrance of me." In either case you say, We will not have this man to rule over us. In either case you say, Even if Christ did institute the ordinance, what is his institution to me? It is exceedingly dangerous to refuse to come to the Lord's table.

Our text teaches in the *second* (2nd) *place*, *That this ordinance is a teaching ordinance*. The Lord Jesus said, "Take, eat ; this is my body, which is broken for you. . . . This cup is the New Testament in my blood."

The teaching here is through visible symbols. All teaching is by signs. Words are used in teaching ; but words are signs. They are representations of ideas, of conceptions, of thoughts. They are signs addressed to the ear, when spoken ; addressed to the eye when written—audible signs in the one case ; visible signs in the other case. But words are not the only kind of signs used in the communication of thought and feeling. A look is often more significant than many words. A wave of the hand, a stamping of the foot, a clinching of the fist, a dilation of the nostril, a contracting or expansion of the pupil, a poise of the head, may convey an idea with more precision and power than any words that ever were. And so the performance of the Lord's Supper It is a visible sign of ideas and thoughts. It has been well called a visible word, since words are the usual vehicles of thought. It conveys truth. And as it brings truth to the communicant it is a teaching ordinance.

Its teaching is most important. Chiefly it teaches the substitutionary death of Christ once for all for the sinner.

When Christ said, "This is my body, which is broken for you" (or "which is for you" according to an approved reading), he meant, of course to say, This represents my body. He could not have intended that his words should be taken literally. His literal body was then seated at the table. To represent him as teaching that the bread was his literal body is to represent him as subverting by his teaching all the rules

of evidence and all the laws of human belief. It is to make him responsible for all the infidelity on the one hand and superstition on the other which have actually flowed from taking his words literally. He speaks here, in accord with universal usage, of the representative of a thing, as of the thing itself. As we say, in a tour through a picture gallery, of *this* picture, This is John Randolph of Roanoke; and of *that*, That is Mr. Henry Clay; So Christ says, in the institution of the Supper, of the bread, This is my body, meaning, This represents my body.

"*This is my body for you.*" The participle *broken* does not appear in the better manuscripts. It may be supplied; or the participle *given* may be supplied from the parallel account of the institution of the Supper recorded in Luke 22:49. This is my body given for you—given unto death for you.

In like manner our Lord said of the cup, "This cup is the New Testament in my blood." This covenant represents the New Covenant which has been sealed with my blood. When the Hebrews were entering into a covenant with God to be obedient to the Mosaic institutions, they were sprinkled with the blood of an heifer. "My blood," says our Lord, "is the seal of a new and higher covenant which God makes with you. "According to the account in Luke, our Lord added after the words "My blood," "*which is shed for you.*" According to that in Mark, he added "*which is shed for many;*" according to that in Matthew, "*which is shed for many for the remission of sins.*"

"*This is my body for you;*" "this is my blood" *shed for you.*' The fundamental notion set forth by the ordinance then is the *substitution of Jesus for the sinner*, his life for the life of the sinner. "This was the theory of the bleeding sacrifice under the Mosaic law."* "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul by the life which is in the blood."† Life for life. The sinner's life is saved; he is restored to the favor of God;

*(1). Peck, in Southern Presbyterian Review, vol. 30 [By the way, I must take occasion here to express my great indebtedness to Dr. Peck for his article on the Lord's Supper. I may add that, that article may be found in vol. 1, of his "*Miscellanies*" just now coming through the press. It will be found to contain most of the ideas in our sermon, and expressed in a more scholarly form.

†(2). Lev. 17: 11.

only by the forfeiture of the life of a substitute. The substitutionary death of Christ is taught in unmistakable plainness by Christ himself. In Matthew (20:28) he says, "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many"—literally "to give his life a ransom in the room, or stead, of many." Mark, the Evangelist, records the same words. Every follower of Christ is taught by the Lord's Supper which points to the death of Christ as it actually was, then, that Christ died in his stead that he might be reconciled unto God. He is taught that Christ is the great and all-sufficient expiation of sin and propitiation of God; and that Christ is not only the greatest of all teachers, the most perfect of all exemplars, the absolute Lord of all lives, but the Almighty priest who offered up himself without spot unto God. He is taught that all the benefits of that covenant framed between the persons of the Trinity, for his salvation have been sealed to him by the blood of Christ. The promise of his deliverance from hell has been sealed by the blood of Christ. The promise of his deliverance from the power of satan has been sealed by the blood of Christ. The promise of his deliverance from the guilt, the power and the pollution of sin has been sealed by the blood of Christ. The promise of his restoration to the favor and fellowship of God has been sealed by the blood of Christ. The blood of Christ is the pledge that he shall have fellowship with Christ, that he shall participate in His life and glory.

"This is my body for you :" *"This is the blood of the New covenant shed for many for the remission of sins."* The sacrament of the Lord's Supper sets forth all the humiliation and suffering—the contempt, the contumely, the brutality, the hate of man, the cross, the forsaking by God, the bearing the awful and infinite wrath of God—of our Lord—his whole humiliation from incarnation to the tomb; and it sets forth all that he thus purchased for us.

The truths taught by the ordinance are full of mystery. How could Christ stand in the sinner's stead? How could the divine wrath be appeased by Christ's death? How could the death of the sinless Christ expiate the sin of the world? How does his death secure our deliverance from sin, and death, and hell? How does it secure our life with God? We know but in part. There is more or less of mystery attaching to every one of these great truths.

But it is to be observed that while the truths taught by the sacrament are mysterious, the rite is a good vehicle for these truths. It is itself perfectly clear and simple.

Far back in the history of the church her teachers began to speak of the sacrament, of this simple rite, in exaggerated terms. They called it an "aweful sacrifice," an "unbloody sacrifice," a "tremendous sacrifice," a "tremendous mystery." Hence, in part, arose the doctrine of the real and corporeal presence—the doctrine that the bread and wine had along with them, or became, through the consecration, the historical body and blood of our Lord Jesus; *that* body which was born of the Virgin Mary, which suffered under Pontius Pilate, was crucified, dead and buried, arose again from the dead and ascended to the right hand of the Most High. This doctrine had to be invented to justify the swelling language used.

But the language itself was wholly unjustifiable. The symbols of the Lord's Supper are easily understood. The rite was simple even though the truths signified were profound and mysterious.

Nor are means easily conceivable by which the great truths signified by this sacrament could be more perspicuously and forcibly set forth. This simple rite has all the advantages of teaching by object lesson. It appeals to the eye. It brings before the imagination in a most vivid way the great transaction, and *its* purposes, which it is intended to recall. It conveys a multitude of rays of truth and shows the essence of the gospel in white light. Moreover, it is all the better fitted to teach, because it requires certain acts of the communicant.

The ordinance is not simply an exhibition of truth, it requires certain acts on the part of the worshiper; and obedience to those requirements opens the worshiper's mind to the truths set forth. It is a Scriptural truth that whosoever shall do the will of God shall know of the doctrine whether it be of God. Mr. Frederic W. Robertson calls obedience the organ of spiritual knowledge. The man who obeys God puts himself just so far in harmony with God and is enabled just so far to better understand God. It adds to the teaching quality of the Lord's Supper, therefore, that it exacts of the communicant certain acts of obedience; that it calls forth acts of will putting the communicant into fuller harmony with God and therefore into greater readiness and facility for receiving the truth.

We may note in passing that as the Sacrament is a teaching

ordinance of great power it naturally follows that its sanctifying effect on the heart should be great. It does not sanctify—it does not make better—the participant by any magical effect. It has no *ex opere operato* efficiency. It accomplishes nothing in virtue of its simple, physical performance. It makes men better only as it gives them the truth. The truth is God's means of sanctification. Our Lord cries in his intercessory prayer, "Sanctify them through Thy truth. Thy word is truth." The Lord's Supper is a *teaching ordinance of the most blessed kind*.

Our text teaches in the *third* (3rd) place, That *the Lord's Supper is a commemorative ordinance*.

"This do in remembrance of me." "This do ye as oft as ye drink it in remembrance of me." "For as often as ye eat this bread and drink this cup ye do show the Lord's death."

Much that we have said about this rite as a *teaching ordinance* is implied in the idea of commemoration; but we wish now to call especial attention to the fact that the Lord's Supper was designed to, among other purposes, keep fresh in the mind of the church a certain great event, viz.: The death of the incarnate Son of God, our Lord Jesus Christ. A great amount of evidence in proof of the death of Christ is easily accessible; but this ordinance is a monument to his death which time not only does not wear away but multiplies. No institution is easier to trace through the past history of the Church. And always it points to the awful but blessed fact of the death of Christ. Its very existence is unaccountable save upon the supposition of his death. It is forever pointing—pointing—to that the greatest fact in the history of the world—just as Sunday points to our Lord's resurrection from the dead.

Yes, this simple and homely rite—the giving and receiving a little bread and wine according to Christ's appointment—points to that stupendous event. It points to the work which Jesus came into the world to do. It points to the grandest hour in his earthly career—which was also the hour of his deepest humiliation and woe. It points to the thing for which our Lord received his body. For he received it that he might die in behalf of his people. When heaven had been searched for means of fallen man's redemption, it had been seen that the Son must be incarnated and die for man that he might live. Wherefore, when he cometh into the world, he saith,

"A body hast thou prepared me, Lo, I come to do thy will, O God."

Nor could any other memorial serve its purpose better than this simple one. It holds not the mind on itself, like its great caricature the Roman Mass. In its common and homely features there is nothing to hold the mind of the onlooker. But, on the contrary, it is sent coursing back to the great events to which the rite points.

The Lord's Supper is a most suitable commemoration of the Lord's death.

Our text teaches in the *fourth* (4th) place, that *the Lord's Supper is prophetic of the second coming of Christ*. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." This sacrament is not only a proof that Christ has died; it points forward to his coming again. It supports the articulate prophecy elsewhere uttered that "he shall appear the second time without sin unto salvation unto them that look for him." Every time this ordinance is observed, the church is reassured that Christ is coming again. It thus appears similar to the passover observance under the old covenant. The passover was a memorial of the deliverance of Israel from the bondage of Egypt; but it also pointed forward to the redemption wrought out upon the cross, and still further forward to the "redemption of the body." To use the words of a master in dealing with the sacraments, "It is but one redemption throughout in different installments, as there is but one church in different stages and different forms of manifestation. Hence every earlier instance of redemption is a pledge and an earnest of the later and of the last. Hence the Exodus out of Egypt, the death of the lamb of God upon the cross, the advent of the Lamb again in glory, are all connected by an internal, moral, spiritual, and indissoluble bond."*

The accomplishment of the beginning is a proof of the ultimate accomplishment of the end. That which God begins he also ends. In commemorating our Lord's death according to his appointment we receive a pledge of his second and glorious reappearing.

Our text teaches in the *fifth* (5th) place, *That the Lord's Supper is a communion ordinance*.

It is a means of participating in Christ; and it is as a matter of fact, a participation in Christ on the part of every true

*Peck, Southern Presbyterian—Rev. October, 1870.

believer who sits at the table. The Savior said, "Take, eat; This is my body." If we heed his command, we participate in his body and blood. Such is the teaching of Paul (I Cor. 10:16): He asks, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Here he interrogatively asserts, that the believer who partakes of the cup, *partakes of Christ's blood*; and that the believer who partakes of the bread, *partakes also of the body of Christ*. That is, believers, in this sacrament, *partake* of the sacrificial value of the body and blood of our Lord.

But *participation is communion*. Communion means sharing. We share in Christ in the Supper if we are believers.

The effect of this communion in Christ makes us one with him—one before the bar of God's justice; one in the ideal of life; one in future destiny. And it makes of all believers, members of one body. So Paul argues (I Cor. 10:17), "Since it is one bread, we the many are one body; for we are all partakers of one bread." And then to illustrate and enforce further his reasoning, he says (I Cor. 10:18), "Behold Israel after the flesh: Are not they which eat of the sacrifices partakers of the altar?" That is, Do not all they who attend the Jewish sacrifices, to which none but Jews are admitted, profess to be Jews; and are they not in communion with one another—are they not members of one body? Passing them to idolatrous sacrificial feasts, Paul says; "And I would not that ye should have communion with devils. Ye can not drink the cup of the Lord and the cup of devils: Ye can not be partakers of the Lord's table and the table of devils." Participation in idolatrous heathen feasts effects a union with the objects worshiped and with the heathen worshipers, he teaches.

But these illustrations by the inspired penman are necessarily inadequate. There can be no such union between the worshipers of any other being and the being worshiped as exists between Christ and those who worship him; and there can be no such union between any other worshipers whatsoever, as exists between Christian worshipers. No other being offers so much to his worshipers as the Christian's God. No other being identifies his people's interest with his own as Christ Does. No other being, therefore, can take them into such intimate union with himself, or place them in such intimate relations with one another. "For as the body is one,

and hath many members, and all the members of that one body, being many, are one body: So also is Christ. For by one spirit are we all baptized into one body. . . . Now ye are the body of Christ and members in particular." So intimate is the union between Christ and his own, on the one hand, and between his people among themselves on the other. And the Lord's Supper is a designed expression of this union, and a *means of furthering it*.

We can not leave this point without a more explicit reference to the feelings toward our brethren which the proper celebration of this ordinance implies. The Christian should come to the table of the Lord only with feelings of loving and respectful regard for every fellow-member of Christ viewed as such, no matter how humble, or how exalted, that member. "For the body is not one member but many. If the foot shall say, Because I am not of the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body (were) an eye, where (were) the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet I have no need of you." Let the Christian then as he approaches the table lay aside pride and envy, and all spirit of unbrotherliness of whatever kind. It is a communion table.

Our text teaches in the *sixth* (6th) place, *That the Lord's Supper is a sealing ordinance; and that in two directions: that in it God seals anew to us the benefits of Christ's death and that we believers seal anew to him our engagement to be the Lord's.*

It teaches that God seals anew to us the benefits of Christ's death. Christ here says, "Take; eat of this bread, it is my body." He who receives in faith the bread, receives it as a pledge or seal of the benefits of Christ's body broken for sin. "This is my blood of the New covenant," he says again. He who in faith receives the cup receives the covenant of which it is the pledge or seal. This is a guarantee of the fulfillment of that covenant. From the very nature of this ordinance it must be a pledge, that believers shall receive the benefits of the Lord's death. It calls up those benefits into the minds of the

believers, it partially fulfills the promises inasmuch as it tends toward the sanctification—the completer salvation—of all believing participants. And in doing this for the believer the Lord gives a pledge that he will go on and fulfill all his promises of grace conditioned on the atonement. Further, the gift of the elements is of the nature of an earnest. And is to be compared with pledge money or earnest money given to bind a business compact.

That we are not attributing a quality to this sacrament, in calling it a sealing ordinance, which it has not, is made still more certain by a reference to the one other sacrament, that of baptism, which in the New Testament church takes the place of circumcision in the Old; of which latter Paul declares, It was a *seal* of the righteousness which Abraham had by faith. In the Lord's Supper, then, God pledges himself anew to bestow upon the believer all the benefits of Christ's death.

It is equally clear that in the Lord's Supper. We cannot commemorate Christ as our Savior without acknowledging ourselves to belong to him, to be his by the purchase of his blood, and that we are by profession devoted entirely to his service. When the believer gave himself to Christ at the first, when he availed himself of the benefits of Christ's death at the first, he gave himself without reservation. Christ would not have taken him in any other way. He would not take one-half of a man, or three-fourths, or nine-tenths, or ninety-nine one-hundredths. He will have the whole man or nothing. His terms of discipleship are, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple." Christ at the start did not intend that his disciples should drink his cup and the cup of devils, or be worshippers of God and mammon. He demanded the taking of him as *Lord* absolute. When you professed him, if your act was an intelligent one, you professed this devotion to him, and every time you approach the Lord's table, you ratify that profession; you profess over again that you will follow Christ and be guided by the principles by which he is guided; do as he would do if he stood in your stead as far as such a thing is possible for you.

Oh the hypocrisy that God must see around the Lord's table! The Lord have mercy upon us, and put his grace within us, so that we may escape in future all hypocrisy as we sit

around this sacred board, and pledge ourselves anew to be the Lord's.

Our text teaches in the *seventh* (7th) place, *That there is a worthy and an unworthy participation in the Lord's Supper.* "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" shall be guilty of the death of the Lord; shall recrucify him again.

Hence the Apostle exhorts: "But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." In Paul's view, the motives and the whole frame and temper of mind and heart of the communicant as he approached the table was a subject for grave examination.

He would not have the participants come with the views and feelings of the Corinthians criticized. They had turned to regarding the Supper as an ordinary meal; or at best as a sort of neighborhood basket picknick. While the meal has a social element in it, it is no common meal; nor is it a picknick meal to be taken as men please. A social element it has, indeed: it is celebrated by the body of believers together; it unites them to Christ and through him to one another. And it was more, much more: Solemnly instituted by Christ. Significant of the most solemn and momentous truths. Commemorative of the great events of the incarnation and death of our Lord. Predictive of a glorious second appearing of our Lord. And sealing on the one hand the benefits of Christ's death to the believer and on the other the engagement of the believer to be the Lord's. The man who approaches the Lord's table should look within to see if he can regard the rite as thus significant. He should examine himself of his ability "to discern the Lord's body," as Paul puts it, on the table, through the emblems thereof. He must come to this table as to no other table in the world. He must come to it with a spirit of adoring worship to him whose body is symbolized by the bread, to him who received that body that he might offer it up in the sinner's stead as an expiation and propitiation in the sublimest act of worship which God can ever receive.

He must come with such views and feelings touching the *supper*; and *touching himself*, with views and feelings corresponding to the truths set forth in the Elements. In a word

he must come with *faith*, with a faith of the heart, a faith which will move him to believe Christ and do what *he* says. To explicate: the person approaching the Lord's table should have a due sense of his sinfulness; his consequent wants, such as can be supplied by Christ only; his repentance; his love to God, and the brethren; his charity to all men leading to the forgiving of all who have done him wrong and to beneficence to all; his desires after Christ; his new obedience. And he should strive to heighten every one of these graces by fervent prayer. He should have *faith, faith*.

There is nothing in this account of the Lord's Supper, or any other Scriptural account, teaching that a man should stay away from the Lord's table because he is not perfectly sinless; or because his faith is not as strong as it should be; or because he is not entirely free from doubt. This table is a means of grace. Only come with a proper appreciation of the meaning of the rite and come with faith; and the truth here set forth will sanctify you: it will make you less sinful; it will cause your faith to grow; it will diminish your doubt.

But if you come without the ability to discern the Lord's body and without faith; you will do worse for yourself than to stay away though that be rebellion. You will suffer for it in one way or another. Paul wrote to the Corinthians that for that cause, many were weak and sickly among them and many slept.

Wherefore, my brethren, "let a man examine himself and so let him eat of that bread and drink of that cup."

April 1st, 1895.

